

## DAILY BIBLE LESSON.

LESSON VII. The first Miracle of Christ:—  
Water turned into Wine.

John ii. 1 to 12.

The evangelist John had given his testimony in the first chapter, to the character of Christ; he now proceeds to adduce proof of his Messiahship from his working miracles.

**MONDAY.** Repeat v. 1. And the third day there was a marriage in Cana of Galilee; and the mother of Jesus was there. v. 2. And both Jesus was called and his disciples to the marriage.

**Third day after what? What was there? Where? Who was there? What was her name? Who else were called? What does called mean? How many disciples, and what were there names? See ch. i. 2. Whose native place was Cana? See ch. xxi. 2.**

**Cana of Galilee** was a small town about four miles north of Nazareth, called 'of Galilee' to distinguish it from another Cana. See *Kanah* in Bible Dictionary, and *Josh. xix. 28*.

**Marriage** means a marriage feast, or the nuptial ceremonies, which in cases of persons of wealth or distinction, continued a week. It was the duty of the bridegroom to see that a feast was prepared.

**Read Judg. xiv.** Who prepared the feast, v. 10? How long did the feast continue, v. 17. See *Marriage* in Bible Dictionary, *Biblical Antiquities*, &c.

As the mother of Jesus was there, and took a part in furnishing the wine, it is probable it was at the house of some relation of hers.

When the feast was over, we are told at v. 13, that Jesus was attended, at his leaving Cana, not only with his own disciples, but with his brethren, or his nearest kinmen, who probably came thither as relations, to be present at the marriage. As Mary here is spoken of alone, it may be reasonable to conclude, that Joseph was now dead, and that he lived not to the time when Jesus entered on his public ministry, especially as he is no where mentioned in the gospel afterwards. —Doddridge.

Pray that Christ may always be present at marriage solemnities.

**TUESDAY.** Repeat v. 3. And when they wanted wine, the mother of Jesus saith unto him, they have no wine. v. 4. Jesus saith unto her, woman, what have I to do with thee? mine hour is not yet come. v. 5. His mother saith unto the servants, whatsoever he saith unto you, do it.

**Ask questions on v. 3.**—What did Jesus call his mother? What did he say to her? Was this kind? Did she think he spoke improperly?—See *Barnes* and *Doddridge*. Whose hour? Hour for what?—Questions on v. 5.

**What have I to do with thee,** was a kind reply of Jesus to his mother, implying that this was his concern alone, and that he would attend to it in proper time. It would seem that she had some intimation that he was going to work a miracle; but if it should generally be known beforehand, it would appear as though it was a contrivance between Christ and the servants to deceive them. But as all were ignorant of it until the wine appeared, they could not be deceived.

As the feast continued seven days, the quantity of wine must necessarily have been very considerable; and hence it is not surprising that the wine was out.

**Read Matt. xxii. 1 to 14,** and ask questions.—What is here represented by the marriage feast?

Heaven in the Bible, is represented by those scenes which were regarded as affording the most joy in this world.

Pray that we may be prepared to set down at the marriage supper of the Lamb, in his heavenly kingdom.

## WEDNESDAY. Read v. 6, and ask questions.

These water pots were large stone vessels, each containing several gallons, which stood near the door, for the convenience of washing hands, vessels, articles of furniture, &c. about which the Pharisees were very particular and superstitious; See *Mk. vii. 3, 4,* and *Doddridge*. Purifying here means washing or cleansing.

**Read Mk. vii. 1 to 23,** and ask questions.

**Repeat v. 7.** Jesus saith unto them, Fill the water pots with water. And they filled them up to the brim. And he saith unto them, Draw out now, and bear unto the governor of the feast. And they bare it.

**Ask questions on v. 7.** What is meant by 'brim'?—What did Christ then tell them to do? To whom did they bear it? Did they do it immediately? Do we learn that Christ left his place?

Jesus used these water pots so that there might be no deception about the miracle. It was all done by the servants while Christ did nothing but give the command.

**Governor of the Feast,** means the director, or the 'a person who was appointed to superintend the preparations and arrangements for a feast, to pass around among the guests to see that they were in want of nothing, and to give the necessary orders to the servants. He usually was not one of the guests and did not recline with them at the table.'

Pray that we may always be obedient to the commands of our Savior.

## THURSDAY. Read verses 9 and 10. Ruler is the same as governor in the 8th verse.

**What did the ruler do? Was it real wine? Did he know from whence it came? Who did know? How did they know? Whom did he call? Whose business was it to furnish the wine?—Ask questions on the 10th verse.**

**Well drunk** means drank plentifully.

**Read Barnes or Doddridge** on this verse. Read, also, the article wine in the Bible Dictionary, and turn to and read the passages referred to.

Pray that intemperance may soon be done away.

## FRIDAY. Repeat v. 11. This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory; and his disciples believed on him.

**What does 'beginning' mean? What does 'manifest' mean? What does 'glory' here mean? What effect did it have on his disciples?**

This was the object of the miracle, to prove to the disciples that Christ was sent of God to be the Messiah, and thus establish them in their weak faith. Can any but God work miracles?

**Read Barnes** on this verse, and 'Miracle' in the Bible Dictionary.

**QUESTION for the week.** Find passages of Scripture to prove that Christ himself worked miracles; and that none but God can do it.

Pray that all may believe in Christ.

## SATURDAY. Repeat v. 12. After this he went down to Capernaum, he, and his mother, and his brethren, and his disciples; and they continued there not many days.—Ask questions.

**Where is Capernaum? Which way from Cana? About how far? Who went with him?—Further questions,**

The assertion that his brethren went with him, confirms the supposition that the wedding was at the house of a relative of our Savior.

From this narrative we may learn, 1st. That marriage is honorable, and that Jesus, if sought, will not refuse his presence and blessing on such an occasion. 2d. On such an occasion, the presence and approbation of Christ should be sought. No compact formed on earth is more important. None enters so deeply into our comfort here. Perhaps no will do so much to affect our destiny in the world to come. 3d. On all such occasions, and on all others, our conduct should be such as that the presence of Jesus would be no interruption, or disturbance. He is holy. He is always present in every place. And on all festive occasions, our deportment should be such as that we should welcome the presence of the Lord Jesus Christ. This is not a proper state of feeling, or employment which would be interrupted by the presence of the Savior. 4th. Jesus delighted to do good. In the very beginning of his ministry, he worked a miracle to show his benevolence. This was the appropriate commencement of a life in which he was to go about doing good. He seized every opportunity of doing the good of the people, and did not tend to produce drink of the people, and did not tend to produce drunkenness. Our wines are a mixture of the juice of the grape, and of brandy, and often of infusions of various substances, to give it color and taste, and the appearance of wine. These wines are often less injurious than brandy; and the habit of drinking them should be classed with the drinking of all other liquid fires. Yet to the pure juice of the grape, in moderate quantities, the scriptures make no objection. But after all the experience of the world has shown that water, pure water, is the most wholesome, and safe, and invigorating drink for man.

Pray that Christians may live holy, temperate lives, and set a good example before the world.

## COMMUNICATIONS.

For the New England Spectator.

## The Means of a Religious Revival.

Such is the title of a little book, in the tract form, recently published at Albany, N. Y. It needs no other introduction to the Christian public, than the fact of its having been written by John Howard Hinton, M. A. Though emanating from the other side of the Atlantic, it breathes an excellent spirit of pious principle, and pious feeling, and seems happily adapted to the condition and wants of our New England churches.

I am would hope that it may be read by every Christian in the land. Since it can be procured for \$5 per hundred, will not pastors see to it, that their respective churches are speedily supplied? We need it very much, previous to the first Monday in January. If it be asked, to what party it belongs, I would say, judging merely from personal acquaintance, 'To all who love our Lord Jesus Christ in sincerity, both here and ours.' Now, Mr. Spectator, as I have but a moment to write, this busy morning, will you hold up this timely appeal (the book referred to) to the view of your readers, that it may be seen in every valley, and on every hill, where your paper circulates? PHILOS.

For the N. E. Spectator.

## Prevailing Sinful Customs, No. II.

MR. PORTER, I consider the practice of bringing milk into the city on the Sabbath, so much important to the Christian community, and to those who bring and receive it, at to justify another intrusion upon the attention of yourself and readers.

It has been ascertained by actual examination at the different avenues to our city, how many of these milk-carts visit us on that holy day. I have not the result before me, but supposing the number to be fifty, we will look, for a moment, at the consequences.

Go with me to the respective homes of these fifty individuals, as they are about commencing the business of the day. In deliberate opposition to the command of God,—Thou shalt not do any work; (excepting always acts of necessity and mercy,) they begin with a general rally of milk cans, carts, and horses. The din of business which accompanies this general movement is a poor preparation to the other members of these fifty families, for the duties and solemnities of the Sabbath. In continued violation of the same command,—thou, nor thy cattle; thy faithful beast is driven to his daily task.

Our Sabbath school teachers leave their closets, filled with a holy reverence for the sacredness of the day, and with strong desires that God would prepare them for the faithful discharge of their respective duties, their upward thoughts are continually arrested by the presence and confusion of these noisy carts. No one who has not himself experienced it, can tell the unfavorable influence which the furious driving and rattling of these carriages over our pavements, have upon such a mind.

By the time our congregations assemble for worship, these men have usually accomplished their morning task, and more or less of them may be found loitering at the cellars near the market, with their fellows who regard not the Sabbath.

Now follow these fifty milk-men, five, ten, or twelve miles in different directions from our city, and tell me, if you can, the amount of unwholesome influence which they exert:—on the youth, who thus find an excuse for their own idleness and sin;—on those that are accustomed to travel for business or pleasure on the Sabbath, who are thus encouraged and countenanced;—on those members of families that are in the habit of neglecting public worship, who find it easy to draw a comparison in their own favor;—on many going and returning from church, thus dissipating their serious reflections;—on worshipping assemblies, and on their respective families on arriving at home.

Look now at the influence of this business upon these fifty men. Hungry, tired, and sleepy, they partake of an unwholesome meal, and fling themselves upon the couch, to rest. Yes, they now begin to keep the Sabbath, quieting their consciences with the reflection that it is a day of rest.

Oh, the train of evils that follow the Sabbath-day milk-cart! I would that an older and an abler pen might bring this subject home to the hearts and consciences of all who pursue or encourage such an open and reckless violation of God's command.

Where now is the Christian that will take milk on the Sabbath. If there is one, will he give us his reasons in the next Spectator?

COOLIDGE.

For the New England Spectator.

The subscriber gives his most cordial thanks to the Ladies of his parish, for constituting him a life member of the American Doctrinal Tract Society, by the payment of 20 dollars; and also, for previously constituting him a member for life, of the American Home Missionary Society, by the payment of 30 dollars. For these, and various other expressions of their kindness, may they all be rewarded in the pleasures of doing good, and in the blessings of salvation. AMOS PICKETT

Reading Dec. 15, 1834.

## SPECTATOR.

BOSTON, SATURDAY, DEC. 20, 1834.

## Do little Children love God?

A short time since, after we had presented to a congregation the importance of interesting religious conversation with children, we overheard a pious female talking after the following manner with a little girl. We will call them Miss M. and Mary.

'Mary, my dear, come to me.'  
'What do you want of me?'  
'I want to talk with you.'  
'Mary went to her; when Miss M. added—'  
'Mary, do you love God?'

Mary looked up into her eyes, to see whether she was really in earnest in her inquiry, and replied,—  
'Yes.'

'Do you?' looking at her with a mixture of surprise and disapprobation.

'Yes,' Mary insisted, 'I do love God; as every little child would say, who had not been taught from the Bible, by parents or Sabbath school teachers, that all who are not converted, do not love God: "The carnal mind is enmity against God." Rom. vii. 7.'

Miss M. then began to tell her, how she had been angry with one of her playmates, a few days before; and after conversing with her some minutes about this, and telling her how wicked it was, she again asked her,—  
'Do you love God, now?'

Mary still said, 'yes.' She did not see any discrepancy in getting angry, and still loving God.

Miss M. then reminded her of a lie she had told, some days before; she told her how wicked it was,—and this was all very well in its place,—and after talking with her in a serious tone, she again asked her, in a most solemn manner,—  
'Do you really think, dear Mary, you love God?'

Mary 'was grieved that' she 'said unto' her 'the third' and the fourth 'time.'—'Do you love God?' and replied,—  
'Yes, I certainly do love God.'

Thus, the more Miss M. tried to convince Mary that she did not love God, the more Mary was grieved, and insisted stronger and stronger, that she did love God.

Now of what benefit was this conversation to the child? and wherein was this important gospel truth? It is useless to say the conversation did no good; and the difficulty we have stated above, viz: the want of a perception of the connection between wrong actions and not loving God.

This difficulty can be got over with, only by starting with some principle already fixed in the child's mind, and then applying it to the case in hand. For instance, if Miss M. had said,—after inviting Mary to her, and obtaining from her the declaration that she thought she loved God,—something like the following, she would have attained her object.

'Mary, suppose you were very sick with a fever;—a fever, you know, makes persons very hot, so that sometimes it is necessary to fan them, in order to keep them alive,—suppose, I say, you had such a fever, and it should be necessary for your mother to fan you all night;—and if she should stop fanning you for fifteen minutes, you would die. Your mother loves you, and so she deprives herself of sleep and comfort, for the sake of doing you good,—keeping you alive. In the morning you wake up, (I suppose of course the child has her reason perfectly,) and see your mother, and know how kind she has been to you all night long. Now, if you should not thank your mother for what she had done for you, should you think, or would you manifest, that you loved your mother any?'

'No, I should not love my mother, if I did not thank her for taking such good care of me.'

'Suppose, again, you had been taught to say over some words,—had learned them by heart,—to express thanks to your mother; but while you were saying them over, you should be looking the other way, not thinking of your mother at all,—should we think you loved your mother then?'

'No,' Mary says, 'I could not thank my mother, if I did not think of her.'

Now you have the principle well fixed in the mind, how love to a being must be expressed. You are now prepared to say to her:—

'Mary, while you were asleep last night, who kept you alive? You can only start such a question, but she will almost before you have done asking, anticipate the conclusion to which you are coming, but you continue,—'Who made you breathe, and made your blood to circulate?'

'God,' says Mary, with a serious countenance, beginning to perceive from her own reflections, that she is coming to an important conclusion, which she never thought of before.

'Suppose,' you continue, 'God had not, for a few minutes, made you breathe while you were asleep,—what would have become of you?'

'I should have died.'

'Did you, the first thing this morning after you waked up, think to thank God for keeping you through the night?'

She will be apt to say,—'yes' or 'no,'—according as she said her prayers or not. We will first suppose she did not; and she accordingly answers, 'No.'

'Do you give any evidence, then, that you love God, if you do not thank him for taking care of you, and keeping you alive?'

'No,' she replies, with downcast look, and convictions of guilt on her conscience.

Again, we will suppose she said, 'yes,' when asked if she thanked God for keeping her through the night; and you proceed and say,—

'Did you think whom you were talking to, or that you were talking to God, when you said your prayers this morning?'

The child's conscience will now testify to her sin in saying over words she had been taught to repeat, without thinking that she was talking to God, and she will answer,—'No.'

Now you have made a definite impression, you need not now ask her if she loves God; the truth is impressed on her mind so that she will never forget it.

As a general fact, children before conversion, have no idea that they are talking to God,—yes, that great and holy God who made them,—when

they are saying their formal prayers. It is an awful thing to come into the presence of a heart-searching God; and none but his children can come to him, as to a heavenly Father.

Although the above represents the train of thought for a child; yet the principle is worthy of the contemplation of a man. Let any one sincerely apply this test to his Christian character, to himself, and he will seldom decide wrong.

## Rowland Hill and his Sunday Schools.

The following is an extract from a life of Rowland Hill prepared by the editor for families and Sunday schools, which will soon be published.

Probably no man in modern times has done more good than Rowland Hill, particularly for the young and for missions. The whole book is divided into sections with appropriate headings like the following,—all the towns mentioned in it are described and pointed out, and explanations are made of all those names titles, college terms &c. which are not common in this country. The whole work is re-written, the language simplified, and additions made from the lives of his early contemporaries. No omissions are made of anything which belongs to his life, except his religious controversies. Omissions are made, however, of many things which Mr. Sidney, his biographer, inserted, that render the English copy,—which we regret to say has been twice re-published in this country,—entirely unfit for our children to read. Mr. Sidney is a bigoted episcopalian, and is constantly throwing out things, in opposition to Mr. Hill's sentiments, respecting the necessity and nature of a union of church and state. Mr. Sidney is opposed to all extempore prayer in public,—all conference meetings in which the brethren take a part,—a justifier of English customs which we consider sinful &c. &c. Will you, Christian parents, put an interesting book with these defects into your Sabbath school libraries, and your families? The work we are preparing without these defects, and with what we consider necessary alterations and additions, we hope to make,—and it certainly can be made,—as interesting a biography as any that can be found.

MR. HILL'S SUNDAY SCHOOLS.—The Sunday schools attached to Mr. Hill's chapel, were amongst the earliest established in his country. The one at Surry chapel commenced in 1786, and was cordially supported by him during his whole life. There were attached to this chapel, no less than thirteen schools, containing above three thousand children; and from this source, there have been supplied to the heathen world, several valuable and efficient missionaries. More devoted teachers than those who undertook the gratuitous superintendence of these children, have never been found in any similar institution. They were selected from the most pious, active, and intelligent members of the congregation, who conducted its affairs with the spirit and faith of prayer.

HIS VISITS TO THEM.—MISSIONARIES FROM THEM.—Those who were engaged in that interesting work of Christian love, will ever remember how he used to come into the school-room on a Sunday afternoon, to converse with the teachers, and encourage or rebuke the children, as the case required. The silence which took place on his entrance, was not that of uneasiness or impatience at his presence, but a pleasing expectation that some word of comfort or advice would fall from his lips, to refresh and stimulate them in their holy occupation.

Mr. Hill's mode of encouraging the children who were distinguished for their diligence and good conduct, was singularly happy, and seldom failed to leave a salutary impression on their minds. His power of proof to offenders was extraordinary; few persons could bear his look and voice of censure, which was seldom and most reluctantly called forth. When some of the children, who had been regular in their attendance at the school, grew up, and became useful men in the world, he would often speak of their good behavior in youth.

'Aye, I remember him, he was always a nice lad.' He was fond of asking—'Have you read Ellis's book on the South Sea Islands?—Oh! worthy, sensible, good creature—he was a teacher in our Sunday schools; he is an honor to us.' Several missionaries were trained in the same place, and many, who were themselves instructed there, became instructors of the succeeding generation, leading others to the source of their own usefulness and comfort.

SUNDAY SCHOOLS IN WOTTON.—At Wotton, as well as in London, the same work went on, and his school became a blessing to the place and neighbourhood. When there, a bell rang on Sunday morning before breakfast, to summon the inmates of his house into the midst of the teachers and children, when his family prayer was offered up amongst them, with an indissoluble union and fervor. Those who have never heard him pray, cannot imagine the sublimity with which he engaged in communion with God, or his striking conceptions of the infinite holiness of the divine nature, and of his own worthlessness; he seemed, before man, to be invested with all the dignity of the saint, while he was humbled in the dust and ashes before the Most High. A remarkable proof of his power, was the stillness of the children while he prayed: some of whom were converted at a very early age, whose characters he has beautifully drawn in his 'Token for Children.'

NATIONAL PREACHER.—The November number contains a discourse, by Prof. HITCHCOCK, entitled 'Blessings of Temperance in Food.' His text is:—  
Daniel 1. 12.—15.—Prove thy servants, I beseech thee, ten days, and let them give us pulse to eat, and water to drink. Then let our countenances be looked upon before thee, and the countenance of the children that eat of the portion of the king's meat; and as thou seest, deal with thy servants. So he consented to them in this matter, and proved them ten days. And at the end of ten days, their countenances appeared fairer and fatter in flesh than all the children which did eat the portion of the king's meat.

After alluding to the circumstances of the text, he says:—  
I shall take it for granted, that he who adopts a strictly temperate course in respect to food, is

equally temperate in respect to drink; and that he abjures every alcoholic and stimulating mixture; using for his daily beverage, that pure and only fluid, which God has created and widely diffused for the drink of man and other animals. Let the community but adopt such a system of temperance, and the following blessings will be the result:

1. Health and longevity.
2. Temperance softens down the fierceness and turbulence of the animal appetites and passions.

It is over-stimulation that renders these appetites and passions ungovernable. But temperance furnishes them only with the stimulus that is necessary to enable them to fulfill the offices for which their Creator intended them. Temptation, therefore, in a great measure loses its power over the temperate man: while the self-denial which he exercises over one propensity to excess, strengthens his hands for holding in the reins of every other. On the other hand, he who is guilty of dietetic excesses, throws a firebrand into the midst of all that is combustible in the human constitution, and goes onward every thing in it that is excitable. By yielding up the reins to one appetite, he loosens also his hold upon every other. We may expect, therefore, as the result, a wild and irregular action among the animal powers, and fierce outbursts of passion and appetite.

The records of social life, the records of every observing man's experience, give equally clear testimony to the amiable temper and conduct of those who are temperate in all things: who not only abstain from every intoxicating mixture, but have a proper regard to the quantity and quality of their necessary food.

3. Temperance promotes clearness and vigor of intellect.

The philosophers of ancient times are illustrious examples of temperance. The names of Hippocrates and Galen among ancient physicians, of Demosthenes and Cicero among the orators, and of Pythagoras, Plato, and Socrates among the philosophers, were men whose temperance lengthened out their days, in most instances, long beyond the term of three score years and ten, and enabled them to impress upon all coming times, their characters as prodigies of intellect.

In modern times, also, the princes of the intellectual world have almost all belonged to the same sacred band.

Here Mr. H. addresses Sir Isaac Newton, La Place, Euler, Boyle, the celebrated John Locke, who with a feeble constitution, outlived the term of three score years and ten by his temperance, the venerable Kant, Leibnitz, Thomas Reid, Pascal, President Edwards, John Calvin, Martin Luther, Sir Matthew Hale, Matthew Henry, Dr. Macknight, Dr. Doddridge, John Wesley, Richard Baxter, Milton, Count Rumford, Franklin, and John Howard.

We wish we had room to quote some of these interesting narratives, but as our limits forbid, we can only refer the reader to the work itself. We hope, by the way, the sermon may be put in the form of a tract, and extensively circulated. We proceed:

4. Temperance is eminently promotive of cheerful, healthful piety.

An untroubled and serene state of mind is one of the most common as well as most happy results, of temperance; as an opposite state of mind almost infallibly attends intemperate habits.

Another effect of thorough temperance is to banish, or at least counteract in a great measure, a tendency to gloom and dejection of spirits. In nine cases out of ten, their despondency would be changed into holy joy, and their sluggishness into untiring activity, were Christians to come up to the true standard of temperance in their dietetic habits.

Says one, nearly an hundred years old, who had been eminent for temperance, 'Whereas many embrace a holy and contemplative life, teaching and preaching the great truths of religion,—which is highly commendable—O that they would likewise betake themselves wholly to a regular and temperate life! They would then be considered as saints indeed upon earth, as those primitive Christians were, who observed so constant a temperance and lived so long.—And they would besides enjoy constant health and spirits, and be always happy within themselves: whereas they are now too often infirm and melancholy.'

5. Temperance greatly increases a man's means of usefulness.

Finally, Temperance enlarges a man's pecuniary means of usefulness.

Two inferences, and I have done.

First, The world can never be converted, till Christians adopt the general principles of this system of temperance in all things.

Secondly, The prevalence of universal temperance will usher in the millennium.

Christian, gaze upon this heavenly vision, until you feel its inspiration, and are led to exhibit in your example, a transcript of MILLENNIAL TEMPERANCE, MILLENNIAL PIETY, and MILLENNIAL HAPPINESS.

## Repeal of the License Laws.

We give below the form of a petition on this subject, recommended at the Young Men's Temperance Convention, held in Worcester on the first of July last, to be presented to the next legislature. It is high time for all who intend to do any thing effectual, to be at it. Our young men, in particular, are called upon now to be efficient and persevering. As was lost last season by being too late. And if all our young men through the state are as sluggish as the young men of this city appeared to be on Monday evening of last week, we shall always be too late.—Ed. Spec.

To the Honorable the Senators and Representatives of the Commonwealth of Massachusetts, in General Court assembled:

The petition of the undersigned, citizens of \_\_\_\_\_, respectfully sheweth,

That a long course of observation and reflection has convinced us that intemperance is the greatest curse inflicted either upon individuals or societies; that it is the duty of every man, and every body of men, to do all in their power to remove this great moral and political evil; that it is morally wrong for any man, acquainted with facts now universally known in our country, to furnish his fellow-men with the means of intoxication; that all the laws which countenance this wrong, are at variance with the fundamental principles of human society, and a blot upon the statute-book of an enlightened state; that it is the duty of good citizens to do all in their power to procure the repeal of such laws, and the enactment of others of a contrary character, and that, amongst other modes of procuring this result, it is to be reckoned the exercise of our constitutional right, of respectfully petitioning our representatives, whom we have clothed with legislative power.

Moved by such considerations, your petitioners most respectfully pray that the attention of the legislature may be directed to the existing laws of Massachusetts, on the subject of licensing the sale of ardent spirits. We feel persuaded that the laws, besides being in their operation productive of enormous evils, are, in their very nature and principles, wrong. Besides covering with the sacred shield of legal protection, a practice which

occasions incalculable loss of property, of health, of character, of innocent enjoyment, and of life, it declares that to be right which in our judgment is sin, and thus deviates from the standard of rectitude, by which all laws should be measured.

We are, therefore, by a sense of duty, compelled to pray of our legislators, that these laws may be totally repealed, and erased from our statute-book, and that in their place, laws may be enacted, which shall be based on the principle, that the traffic in ardent spirits in any quantity, as a drink, is a political and moral evil, and ought, of course, to be forbidden.

Your petitioners are firmly persuaded, that not a single immoral practice, now forbidden by our laws, would, if left without the restraints of the law, become the cause of a hundredth part of the crime and suffering that flow from the legalized traffic in ardent spirits; and remembering that what paternal care our legislature has heretofore imposed the restraint of the law upon murder, and other atrocious crimes, upon the indulgence of lust, and other brutal practices, upon blasphemy, and other gross offences against religion, upon gambling and lotteries,—we cannot doubt that our present petition, supported as it is by the great mass of evidence which the friends of temperance have within a few years, with attention, collected, will be heard and acted upon with that pure and lofty spirit which so properly governs the legislation of a free and Christian land.

And your petitioners, as in duty bound, will ever pray, &c.

The last Trumpet, a Universalist paper, has an article headed—'Falsehoods of Protracted Meetings;' in which the writer quotes the Boston Recorder, and Rev. Mr. Field as authority for such a declaration.

## Petitions to Congress to Abolish Slavery in the District of Columbia.

We are glad to see



our quarterlies and monthlies furnish sufficient  
controversial matter for the good of the church!







scribers in Lowell, who wish to leave their names with Mr. Rand. The Lowell Observer, who had not paid in advance for that paper, are regarded as subscribers to the Spectator from the middle of November.